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CONTENTS.

	PAGE
Justification and Sanctification	257
The Religion of the Odd-Fellow Lodge	265
The Theological Observer	267
Book Review	279

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CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.

THEOLOGICAL MONTHLY.

VOL. IX. SEPTEMBER, 1929. No. 9.

Justification and Sanctification.

Translated from Dr. E. Preuss's *Die Rechtfertigung*, Part X.

THE REV. JUL. A. FRIEDRICH, Iowa City, Iowa.

EDITORIAL NOTE. — This instalment concludes the work of our venerable brother, who, with great diligence and ability, has rendered into English one of the finest works on justification the Lutheran Church possesses. With our thanks to the translator is united the prayer that a new perusal of this classic may have deepened in all readers of the THEOLOGICAL MONTHLY the understanding and appreciation of the *articulus stantis et cadentis ecclesiae.*

God is holy, and we are to become holy also. However, since we are exceedingly unholy, it is the purpose of God's entire work in our behalf to make us free from sin, just as He Himself is free from it. The road of our pilgrimage from our baptism to our resurrection is indeed a long one; nor is it pleasant, for it leads through much tribulation and the waves of death. Nevertheless we are of good cheer, for we are walking under the shield of the forgiving grace of God. Not that we wish to abuse this shield for a cloak of maliciousness; we are rather renewed from day to day. The infant which is brought to baptism bears the image of the first Adam and is henceforth to be transfigured into the image of the second Adam. It is perpetually to put off the old man and perpetually to put on the new man.[1] St. Paul says: "Put off the old man with his deeds; and . . . put on the new man, which is renewed in knowledge after the image of Him that created him." Col. 3, 9. 10; Eph. 4, 24. True, we shall not put off the old man completely till we die, neither shall we put on the new man completely until the resurrection of the body. 1 Cor. 15, 49. Meanwhile, however, we need to drown the former daily, and the latter must come forth daily; otherwise we easily fall from grace. When Scripture speaks of the *old man,* it means the whole sinful corruption which we have inherited from Adam, Col. 3, 8. 9, which is

1) The Small Catechism. *Trigl.*, 551.

intimately, though, thank God, not inseparably grown together with our *ego*. The *new man,* on the other hand, is the fulness of all virtues — knowledge of God, righteousness, mercy, kindness, humbleness of mind, meekness, longsuffering, love; in short, the image of God.[2] This putting off of the old man and putting on of the new man takes place in no other way than by perpetual exercise. 1 Tim. 4, 7. The putting off of the old man requires, first of all, that we do not permit sin to reign in our mortal body that we should obey it in the lusts thereof, Rom. 6, 6. 12; yes, in general that we commit [*vollbringen,* fulfil] sin no more.[3] That already requires struggle; therefore one must also avoid the occasion and flee from sin as from a serpent.[4]

All this, however, is not yet sufficient; for we bear within our bosom a fountain from which sin incessantly flows. This fountain is our heart, and the water in it is evil lust. This well will swallow you up unless you continuously fill it up. Right here is the real seat of the evil, and therefore the main battle must be fought at this point.[5] First of all one must take nourishment and opportunity to move away from evil lust; one must starve and strangle it,

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2) Col. 3, 10. 12. 13; Eph. 4, 24. — Since all these virtues are vividly exemplified to us in Christ, Paul in one place says: "Put ye on the Lord Jesus Christ," Rom. 13, 14, instead of: "Put on the new man," Col. 3, 10. This putting on of Christ is different from that which is mentioned Gal. 3, 27. In Gal. 3 the putting on of Christ denotes our being clothed with the imputed righteousness of Christ, which takes place in baptism, while the putting on of Christ which is mentioned Rom. 13, 14 is a gradual acquiring of the virtues of Christ. — Christus induitur fide et studio pietatis. Est enim *et* meritum *et* exemplum. In baptismo induimus Christum per fidem sive per fiducialem meriti et justitiae Christi, pulcherrimae illius vestis, qua sponsa Christi ornatur, apprehensionem, deinde quoque per vitae sive virtutum Christi *imitationem* sive per sanctam conversationem; de qua induitione hoc loco agitur. (John Gerhard, *Kommentar zum Roemerbrief,* 377.) — Rom. 13, 14 and Gal. 4, 19 belong together.

3) Gal. 5, 16 ff. [*τελέσητε,* fulfil]; cp. 1 John 3, 8. 9 [*ποιῶν,* commit]; 1 Pet. 2, 11 [*ἀπέχεσθαι,* abstain from]; 2 Cor. 7, 1 [*καθαρίσωμεν,* cleanse]; Rom. 6, 13 [*μηδὲ παριστάνετε,* yield not]; 1 Tim. 6, 10. 11 [*φεῦγε,* flee]. — "Then good works are bound to follow, which are fruits of repentance" [German text: "Darnach soll auch Besserung folgen, *und dass man von Suenden lasse*"]. Augsburg Confession, *Trigl.,* 49.

4) Ecclesiasticus 21, 2: *Ὡς ἀπὸ προσώπου ὄφεως φεῦγε ἀπὸ ἁμαρτίας, ἐὰν γὰρ προσέλθῃς, δήξεταί σε. Ὀδόντες λέοντος οἱ ὀδόντες αὐτῆς, ἀναιροῦντες ψυχὰς ἀνθρώπων.* — 2 Tim. 2, 22; 1 Tim. 6, 9. 11; 2 Cor. 6, 17.

5) Matt. 15, 19. 20. The water is evil lust. Rom. 7, 14—25; Jas. 1, 14. 15. This *εὐπερίστατος ἁμαρτία,* Heb. 12, 1, must therefore be fought first of all.

as one strangles a polyp.[6] For it verily is a polyp and not a fly which can be crushed with one movement of the finger. One takes away nourishment and air from evil lust if one bewares not only of all filthiness of the flesh, but also of all filthiness of the spirit. 2 Cor. 7, 1. We therefore need always to pray: Lord, grant me Thy grace that I may check the evil will of my flesh and so fight against myself that I may not fulfil the demands of evil lust, not even in thought.[7] In that way we mortify the deeds. Rom. 8, 13. Yes, we, like the apostle, must keep our body under,[8] lest we preach to others and we ourselves should be castaways. In this task God assists us by causing our external man to perish (*διαφθείρεται*) day by day, whilst the inner man is at the same time renewed.[9] 2 Cor. 4, 16. So we are perpetually changed into the image of God, from glory to glory, even as by the Spirit of the Lord.[10] For by continuously exercising ourselves unto godliness,[11] we acquire righteousness and holiness, Eph. 4, 24, yes, every Christian virtue, Col. 3, 12, especially charity (love), which is the bond of perfectness.[12] We wrest also the members of our body from sin and yield them unto God as instruments of righteousness. Rom. 6, 13. The dying of the old man is, however, so intimately connected with the growth of the new man that the old man always loses ground exactly in the same proportion as the new man gains ground. For just as cold is removed by heat, so we in our renewing remove lying by truth, theft by labor and charity, corrupt communication by that which is good to the use of edifying, anger and clamor by kindness and readiness to forgive. Eph. 4, 22—32.

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6) Vetus Adam in nobis per detractionem alimenti peccaminosi corrumpitur; et sicut nutrimento subducto homo moritur, ita se habet cum extero homine subductione pabuli. (J. A. Osiander, *Collegium Theol. Systematicum*, V, 223.)

7) Hymn: "*Das Elend weisst du, Gott, allein*," st. 17.

8) 1 Cor. 9, 27: *ὑπωπιάζω*, literally: I strike it in the face (under the eyes) with the fist.

9) *Ἀνακαινοῦται*, 2 Cor. 4, 16. — Renovatio and sanctificatio are two terms for the same thing, just as justificatio and remissio peccatorum. One term is always positive, the other one, negative.

10) 2 Cor. 3, 18: *ἀπὸ κυρίου πνεύματος*, "from the Lord the Spirit," or "from the Spirit who is the Lord."

11) 1 Tim. 4, 7: *γυμνάζειν πρός;* Acts 24, 16: *ἀσκῶ*.

12) In the Septuagint version of Is. 58, 6 *σύνδεσμος ἀδικίας* is the bond which binds together with wickedness [unrighteousness]. In Acts 3, 28 it means the same. Hence *σύνδεσμος τῆς τελειότητος* is the bond which binds together with perfectness. It is evident from 1 Cor. 13, especially vv. 8 and 10, that Paul indeed considers charity as such a bond.

This sanctification is absolutely necessary. "For God hath not called us unto uncleanness, but unto holiness." 1 Thess. 4, 7. Justification is but the way which leads up to it.[13] He who uses it in any other way is like unto a child which washes itself and then rolls in the mire again. Furthermore, God commands sanctification in clear and unmistakable words. He exhorts us through St. Peter: "As obedient children, not fashioning yourselves according to the former lusts in your ignorance; but, as He which hath called you is holy, so be ye holy in all manner of conversation, because it is written, Be ye holy; for I am holy." 1 Pet. 1, 14—16. Cp. John 5, 14; Rev. 2, 1—7. And how dare we do otherwise? To whom you yield yourself servant to obey, his servant you are, whether of sin unto death or of obedience unto God for righteousness.[14] And if one were so foolish as to attempt to serve two masters, how ill would he fare! "Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. 6, 7. 8. "Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." 1 Cor. 6, 9. 10. Cp. Rev. 21, 8; 22, 15. Therefore "follow peace with all men and holiness, without which no man shall see God." Heb. 12, 14. Not as if perfect sanctification or sanctification in general were the ground of salvation, but because no one possesses faith who serves sin.[15] We say with Luther: "Therefore it is false and not to be permitted if one would preach thus: 'Although you do not keep the commandments nor love God and your neighbor, yes, though you be an adulterer, — that will not harm you. If you only believe, you will be saved.' No, my dear sir, you are mistaken; you will not possess the kingdom of heaven. For here it is written in concise and conclusive words: 'The works of the flesh are mani-

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13) Rom. 8, 30: *οὓς δὲ ἐδικαίωσεν, τούτους καὶ ἐδόξασεν.* Cp. Titus 2, 14.

14) After Rom. 6, 16.

15) Verissimum est, quod sanctimonia destituti Deum visuri non sint, non sane quod ad salutis consecutionem requiratur ut illius causa, sed quia fides, in qua cardo justitiae et salutis nostrae vertitur absque sanctimoniae studio nunquam est, et proinde, ubi non est sanctitas, ibi neque fides; ubi fides non est, ibi nec Dei beata visio. (A. Hunnius, *De Justificatione*, 206. 207.) — 2 Tim. 2, 19 and 1 John 3, 6 will help to understand Heb. 12, 14.

fest . . .; of which I tell you before, as I have told you in time past, that they which do such things shall not inherit the kingdom of God.'" [16] You must guard your conscience with great care, otherwise you will also make shipwreck concerning faith. 1 Tim. 1, 18. 19. If the enemy once has taken the moat, he soon will have the fortress.[17]

But who is it that sanctifies, God or we? First, God; but we cooperate with Him; for the will of those who have been baptized has been made free.[18] How, otherwise, could Peter exhort us: "Purify your souls," [19] and Paul: "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness (*ἐπιτελοῦντες ἁγιωσύνην*) in the fear of God"? 2 Cor. 7, 1. By what means is this done? By the Word and the Sacraments.[20] For Holy Baptism is not only the washing of regeneration, but also of renewing. Tit. 3, 5. And as the Word of God begins our renewing in Holy Baptism, so it also continues it. "Sanctify them in Thy truth: Thy Word is truth.[21] By this Word, being a sincere milk, we are to grow, 1 Pet. 2, 2, and to mortify the deeds of the body. Rom. 8, 13. Cp. John 6, 63. For "all Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God (*ὁ τοῦ θεοῦ ἄνθρωπος*) may be perfected." 2 Tim. 3, 16. 17. And when we grow weary and sluggish in sanctification, which takes place according to the rule of the divine Law, then God arouses us by chast-

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16) Luther, St. Louis Ed., XI, 1701. For explanation cp. Gal. 2, 17; 5, 19 ff.

17) Si quis dilectionem abjecerit, etiamsi habuit magnam fidem, tamen non retinet eam. Nec enim fidem aut justitiam retinent illi, qui secundum carnem ambulant. (Chemnitius, *Examen Conc. Trid., Ed.* Frankoforti, 164 A.)

18) Rom. 6, 22; 8, 2. — "Therefore there is a great difference between baptized and unbaptized men. For since, according to the doctrine of St. Paul, Gal. 2, 27, *all who have been baptized have put on Christ* and thus are truly regenerated, they have now *arbitrium liberatum* [a liberated will], that is, as Christ says, *they have been made free again*, John 8, 36; whence they are able not only to hear the Word, but also to assent to it and accept it, although in great weakness." (Formula of Concord. *Trigl.*, 907.)

19) 1 Pet. 1, 22. — Quicunque jam regeniti ex semine verbi ipsi deinceps purificant animas suas obediendo veritati per Spiritum Sanctum, illi ipsi concurrunt ad sui renovationem. (John A. Osiander, *Collegium*, V, 204.)

20) [Sanctificationis] causa instrumentalis ex parte Dei sunt verbum et sacramenta. (Quenstedt, III, 633.) — 1 John 3, 9; Tit. 3, 5; Rom. 6, 4.

21) John 17, 17: *ἀλήθεια* without *ἡ*. Cp. 1 John 3, 9.

enings.[22] Heb. 12, 10 the apostle teaches: "Our fathers for a few days chastened us after their own pleasure; but He for our profit, that we might be partakers of His holiness." [23]

The means by which *we* work on our sanctification is again faith. For Christ Himself says to Paul: "I send thee [to the Gentiles] to open their eyes and to turn them from darkness to light and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them *which are sanctified by faith that is in Me* (*ἐν τοῖς ἡγιασμένοις πίστει τῇ εἰς ἐμέ*)." Acts 26, 18. "Oh, it is a living, busy, active, powerful thing that we have in faith, so that it is impossible for it not to do good without ceasing. Nor does it ask whether good works are to be done; but before the question is asked, it has wrought them and is alway engaged in doing them." [24] In justification, faith receives, in sanctification it works. Two activities and one organ. It is the same lung which breathes the air and produces speech. But as we need always first to breathe in order to be able to speak, so we

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22) Formula of Concord, *Trigl.*, 965. 969. — Adminicula renovationis secundaria sunt afflictiones carnis. 1 Pet. 4, 1. 2. (Hollaz, *Examen*, 406.)

23) "Secondly, we are also externally groaning under the cross and affliction, persecution and vexation of the world and the devil, which oppress us like a heavy stone in order that our old sinful nature may be subdued and curbed, so that it will not rebel against the spirit." (Luther, St. Louis Ed., XII, 763.)

24) From Luther's famous *Preface to the Epistle to the Romans.* St. Louis Ed., XIV, 99. 100. [Also quoted in the Formula of Concord, *Trigl.*, 941.] — We cannot forbear giving, in this connection, the entire passage from this classic, in the translation of the *Concordia Triglotta.* Dr. Walther used to tell his students *that every Lutheran pastor ought to know it by heart.* — *The Translator.* — "Thus faith is a divine work in us that changes us and regenerates us of God and puts to death the old Adam, makes us entirely different men in heart, spirit, mind, and all powers and brings with it [confers] the Holy Ghost. Oh, it is a living, busy, active, powerful thing that we have in faith, so that it is impossible for it not to do good, without ceasing! Nor does it ask whether good works are to be done; but before the question is asked, it has wrought them and is always engaged in doing them. But he who does not do such good works is void of faith and gropes and looks about after faith and good works and knows neither what faith nor what good works are, yet babbles and prates with many words concerning faith and good works. [Justifying] faith is a living, bold [firm] trust in God's grace, so certain that a man would die a thousand times for it [rather than suffer this trust to be wrested from him]. And this trust and knowledge of divine grace renders joyful, fearless, and cheerful towards God and all creatures, which [joy and cheerfulness] the Holy Ghost works through faith; and on account of this man becomes ready and cheerful, without coercion, to do good to every one, to serve every one, and to suffer everything for love and praise to God, who has conferred this grace on him, so that it is impossible to separate works from faith, yea, just as impossible as it is for heat and light to be separated from fire."

always need first to receive forgiveness in order to produce good works. Always; for as it is not sufficient to breathe once in our life, just so it is not sufficient to receive forgiveness only once. Perpetual forgiveness and perpetual sanctification is our portion. Our chief concern on earth is forgiveness and the second, sanctification. First blessed, then holy, 1 Pet.1, 13—16; first washed, then temples of the Holy Ghost, 1 Cor. 6, 11. 19; first forgiveness, then love, Luke 7, 41—43. 47; Heb. 10, 19. 24; Col. 1, 4; first receive Christ, then walk in Him, Col. 2, 6. Cp. Ps. 130, 4; 1 John 2, 12—15.[25] Thus perpetual sanctification flows from perpetual justification like the stream from the fountain. If the fountain dries up, the stream will be without water, so great is their interdependence.

And yet justification and sanctification must be carefully distinguished.[26] For woe unto us if our faith made the new obedience its basis! Behold Paul. He had labored more abundantly than they all; yet not he, but the grace of God that was with him. 1 Cor. 15, 10. At the same time he had exercised himself to have always a conscience void of offense toward God and toward men. Acts 24, 16. Yes, he declares: "I have lived in all good conscience before God until this day." Acts 23, 1. And again: "I know nothing by myself; *yet*" — so Paul proceeds — *"am I not hereby justified."*[27] So he does not base his justification before God on his good conscience or on his holy conversation.[28] For he knew that

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25) Formula of Concord, *Conc. Trigl.*, 929.

26) Haec beneficia Filii Dei [justificatio et sanctificatio] dicimus quidem esse conjuncta, ita ut quando reconciliamur, simul etiam detur Spiritus renovationis. Sed propterea non confundimus illa, sed distinguimus; ut fides statuat, se habere placatum Deum et remissionem peccatorum non propter sequentem ei inchoatam novitatem, sed propter mediatorem Filium Dei. (Chemnitius, *Examen*, I, 128 B. 192 A.)

27) 1 Cor. 4, 4: *οὐδὲν γὰρ ἐμαυτῷ σύνοιδα* ["For of nothing I am conscious"; Luther: *"Ich bin mir wohl nichts bewusst"*].

28) Nihil mihi conscius sum, sed non in hoc justificatus sum. Verba sunt valde significantia. Quod enim inquit: Nihil mihi conscius sum, illud est, quod Act. XXIII dicit: Ego omni conscientia bona conversatus sum ante Deum usque in hodiernum diem. Et Act. XXIV: Studeo sine offendiculo conscientiam habere ad Deum et ad homines semper. In hoc est justitia bonae conscientiae, de qua inquit 1 Cor. XV: Plus illis omnibus laboravi, non ego autem, sed gratia Dei mecum. Gratia enim Dei sum id quod sum. Sed audi, quid Paulus renatus de illa sua justitia bonae conscientiae, quam gratiae seu dono et operationi Dei tribuit, pronuntiet: Nihil, inquit, mihi conscius sum, sed non in hoc justificatus sum. Justificationem igitur coram Deo ad vitam aeternam Paulus diserte detrahit suis operibus, in quibus post renovationem bona conscientia coram Deo et hominibus conversatus fuit. Hoc apostoli testimonium manifestissimum est. (Chemnitius, l. c., I, 155 B.)

in him (that is, in his flesh) dwelt no good thing. Rom. 7, 18. However, because God by grace perpetually regarded him righteous and because Christ perpetually made intercession for him, therefore he rejoices: "Who is he that condemneth?" Rom. 8, 33. 34. What things formerly were gain to him, those he counted loss for the excellency of the knowledge of Christ Jesus. He says: "For whom I have suffered the loss of all things and do count them but dung that I may win Christ and be found in Him, not having mine own righteousness, which is of the Law, but that which is through the faith of Christ, the righteousness which is of God by faith." [29] Here are two scales of a balance. In the one on the left lies all, all, all: good works and a conscience void of offense and labor in one's office and afflictions that were suffered. In the scale on the right side is Christ. The left scale rises — for, compared with Christ, everything is dung.

Therefore, the righteousness of faith and the righteousness of life must be kept separate very carefully.[30] The righteousness of faith is the righteous of the Gospel; the righteousness of life is the righteousness of the Law. The former is a foreign righteousness, namely, Christ's; the latter is our own. The foreign righteousness we receive; our own righteousness we effect ourselves. The foreign righteousness protects us against wrath; our own righteousness needs forgiveness itself, Is. 64, 6, for it is always imperfect, while on the other hand the righteousness of faith is always perfect.

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29) Phil. 3, 8. 9. — In vv. 4—6 Paul speaks of those things in which he gloried when he was yet a Pharisee. V. 7 he declares that he counted all this loss for Christ's sake. But now he proceeds. With *ἀλλὰ μὲν οὖν*, but yea rather, he broadens the *ταῦτα* in v. 7 into a *πάντα*, absolutely all. Here he does not say *τὰ πάντα*, lest one might think that he means only the *ταῦτα* of v. 7. In the second place, he broadens the *ἥγημαι* of v. 7 into *ἡγοῦμαι*. It is therefore altogether groundless and arbitrary to assert that the apostle is merely saying the same thing Phil. 3, 8. 9 that he has said in v. 7. He merely uses his former pharisaism and its miserable glory as an occasion to make a very comprehensive and significant statement, namely, that he counted all things but dung in comparison with Christ.

30) "It is also correctly said that believers who in Christ through faith have been justified have in this life first the imputed righteousness of faith and then also the incipient righteousness of the new obedience or of good works. But these two must not be mingled with one another or be both injected into the article of justification by faith before God." (Formula of Concord, *Trigl.*, 927.) The theologians have the same thing in mind when they distinguish between the *justitia inhaerens* and the *justitia imputata*. — Luther, St. Louis Ed., V, 507. 508; VI, 25; XI, 1707. 1708. 1727—1729.

Let us, then, thank God daily for this greatest of all His benefits, that He hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son, in whom we have redemption through His blood, even the forgiveness of sins. With it our Physician covers our festering wounds as with a plaster, and under it they heal from day to day, till our flesh is at last put to death and buried with all its filth. For one is delivered from the body of this death in no other way than by the death of this body. That is the gate which leads to glory, where we shall behold the face of God in righteousness, where there will be no more forgiveness, because there will be no more sin.

The Religion of the Odd-Fellow Lodge.

The kindness of Mr. B. M. Holt, well-known writer on subjects pertaining to lodgery, has supplied us with several books and pamphlets dwelling on Odd-Fellowship, and we think it a service to our readers if we here submit several quotations from these writings. In a brief eulogy of this order, published in a pamphlet, Mr. Edwin Farrer, himself a member, said in 1902: "The fundamental principle of the order is the fatherhood of God and the brotherhood of man. Its object is the elevation and improvement of mankind, morally, intellectually, and socially." The order, then, not merely insists on the belief in a Supreme Being on the part of its members, but teaches the distinctive religious tenet of the fatherhood of God. It is true that this doctrine is not specifically Christian, Unitarians and Jews professing it as emphatically as we; no one can deny, however, that it belongs to the sphere of religion and not simply to that of morality. This consideration sufficiently proves the falseness of the claim heard now and then that the lodge does not teach religion. The Odd-Fellows, at any rate, as we see from the above quotation, maintain that their order rests on what must be called a religious principle. Quotations from other Odd-Fellow representatives showing that Mr. Farrer has not misunderstood the character of his order can be brought. In a book entitled *Gems of Odd-Fellowship,* in prose and poetry, compiled by Edw. P. Nowel, P. G., we find this paragraph (p. 125), coming from the pen of Mr. Kingsbury, P. G. M. of Maine: " 'The fatherhood of God and the brotherhood of man' is our radical doctrine, striking at the very root of society. We endeavor to degrade no man down to a dead level, but grade him up to the highest sphere of life, aiming to follow the Great Master, testing each soul by its

quality. We claim to be coworkers with Him, and as the Lord's terrible battle-cry against oppression of His poor and humble ones rings upon the clear air of the ages, we claim, in our feeble way, to respond to the call."

Of special importance is a book which bears the title *The Religion of Odd-Fellowship,* by Rev. Claude Enoch Sayre, Ph. D. In his preface the author says: "Much has been written against secret societies by men who have not taken the time to make proper investigations, and in this manner some have been prejudiced against these organizations, who, if they knew the truth, would not offer criticism. This book is intended as a partial reply to the bitter attacks made upon the Independent Order of Odd-Fellows and other societies of like character. It is right that the public should know the truth, and this I have endeavored to set forth in as clear a manner as possible." We may be sure, then, that the author of this book has examined all the arguments against Odd-Fellowship and that he is making his defense of the order with these arguments in mind. In his first chapter he discusses the topic "Odd-Fellowship and the Church." There he says (p. 13): "It seems hardly necessary to say that all the teachings of Odd-Fellowship as well as of every other secret society of which I have knowledge is [!] purely religious and in strict accord with the teachings of Christianity. To the uninformed and superstitious this may seem idle and like a fairy-story; nevertheless, thousands of secret society members will bear me out in this assertion." And again (p. 15): "To some it may seem sacrilegious and ridiculous to assert that every lodge of Odd-Fellows is a religious organization; but I say it with a clear conscience and without fear of successful contradiction. It may be urged by some that some lodge-members are not Christians; on the other hand, I may urge that some church-members are not Christians, which is a recognized truth. There is a wide difference in being religious and Christian, but this is a theological question, which I will permit the theologians to discuss. I do not say that all Odd-Fellows are Christians, but I do insist that the organization is religious and founded upon religious principles and that its work is carried on in a religious manner." Again (p. 18): "In every lodge the holy Bible is spread upon the altar, without which the lodge cannot transact business legally. The Bible is given as the rule and guide of our faith and cannot be dispensed with in the halls of an Odd-Fellow lodge. A great portion of the work in the degrees is taken directly from the Bible and is conducted in a beautiful manner. The les-

sons taught at this time are written upon the mind of the candidate so indelibly that they become a very part of his nature. I do not understand how it can harm a man to go to a lodge and witness Bible lessons any more than he could be harmed at church." Again (p. 20): "The lodge-meetings are opened with prayer and song — another thing that the Christian man and woman should not fail to recognize. I cannot conceive of a man's going very far astray when under such influences and when reminded constantly of Deity. . . . Odd-Fellowship is calculated to bring man into closer relationship and fellowship with God." If these statements have any meaning, they emphasize vigorously that the Odd-Fellow lodge is a religious organization.

The great question arises now whether the religion of Odd-Fellowship is the Christian religion. And here our reply has to be a strong *no*. The books and pamphlets before us do not state that the Odd-Fellow lodge inculcates the Gospel-message that man is saved by the sacrifice of Christ. The fatherhood of God is spoken of, but the great truth, expressed by Jesus in the words: "No man cometh unto the Father but by Me," is not alluded to. Rev. Sayre indeed says (p. 25): "I desire to go a little farther here and make the assertion that the principles of Odd-Fellowship are not only of a religious nature, but are in strict accord with those of the religion of Jesus Christ." In proof of this assertion he states: "Lodge-members are taught the Golden Rule, which, by the way, is a good rule and is conducive to good results in every one's life who applies it to his every-day transactions." Yes, Jesus taught the Golden Rule, but He likewise said, John 5, 23: "All men should honor the Son even as they honor the Father; he that honoreth not the Son honoreth not the Father, which hath sent Him." Since Odd-Fellowship teaches a religion which withholds from Christ the place due to Him, we must call its religion antichristian, anti-Biblical, and must continue to warn people against accepting it. A.

THE THEOLOGICAL OBSERVER.

News from Copenhagen. — As yet we have not seen comprehensive and detailed reports of the Lutheran World Convention in Copenhagen. Such speeches delivered at the convention as were printed in the religious press must have been furnished the papers in advance by the authors. Among the addresses that have come to our notice that of Dr. C. C. Hein, president of the Ohio Synod, is a masterly discussion of the peculiar message and mission of Lu-

theranism to-day. (*Was hat das Luthertum in seiner Eigenart der Christenheit auf Erden zu geben?*) After denying that Christianity and Lutheranism are products of a process of evolution, Dr. Hein points out that one of the peculiar features of the Lutheran Church is that it accepts Holy Scripture, the whole Scripture, and nothing but the Scripture, as its guiding rule or formal principle (*Formalprinzip*). There are many golden sentences which deserve to be quoted, for instance: "Lutheranism does not rest on propositions which the authors pretend to have taken from Holy Scripture, but which in reality first were sanctioned by human reason and hence declared acceptable." "Wherever Scripture speaks, Lutheranism demands full, complete, unconditional, and undivided acceptance. It protests against all objections of reason." Next Dr. Hein discusses the doctrine of verbal inspiration and splendidly confesses and defends the old truth: "In the view of Lutheranism, Scripture and God's Word are identical." "From the certainty of the divine character of the Holy Scriptures flows the certainty of its infallibility." In the second part of his address Dr. Hein dwells on the material principle of Lutheranism, namely, justification through faith and its corollary, *sola gratia.* The elaboration of this theme is beautiful and gripping. Some of the statements are peculiarly significant in view of past controversies. We point especially to the following: "Just as Lutheranism, on the one hand, is certain that unbelief, nonconversion, and ultimate damnation are in every sense absolutely and solely due to man's own fault, so, on the other hand, it is certain that conversion, faith, and salvation are in every sense the work and gift of divine grace. Here we are confronted with a mystery. 'The man who is saved,' H. E. F. Guericke says in his book on symbolics (third edition, p. 425), 'is saved solely through God's grace in Christ, without any merit of his own. The man who is not saved is lost through his own fault, because he continually resists divine grace. The fact that the resistance of the former against divine grace is finally broken, but not that of the latter, is not due to the merit of the former, while the latter is the one who is to blame, etc.'" The address certainly deserves to be spread far and wide in German and in English. Let us hope that this testimony found its way into many hearts. We ought to add that it was in the *Lutherische Kirchenzeitung* of June 29 where we read this momentous address.

A.

Lutherans Move toward World Union. — Under this heading, Nathan R. Melhorn, in the *Christian Herald* (June 29), publishes a news article in which he explains the purpose of the second World Convention of the Lutheran Church, at Copenhagen, Denmark. What Doctor Melhorn, editor of the *Lutheran,* writes is, however, hardly in accordance with the glaring heading, which we surmise was chosen by the editor of the *Christian Herald,* whose "weakness" just now is the "religious world union movement." "The first convention, held at Eisenach, Germany, in 1923," Doctor Melhorn explains, "was impelled largely by the poverty, famine, and despair of which the World War and the Russian Revolution were the causes. . . . The

second will deal with problems less material and less immediate. Of these the first is "to recall gratefully the benefits derived through the universal use of Luther's Catechism as the medium to propagate common beliefs." In connection with this, Doctor Melhorn says: "There is no evidence that any of the distinctive dogmas of Lutheranism will be relegated to the past or denied value as testimony against errors liable to arise in the future."

Nevertheless, the much-exaggerated heading, after all, shows the drift of the Lutheran World Conventions. Dr. Melhorn himself complains of the indifference of the Lutheran churches "to formal sympathetic cooperation" and speaks of the "need of an internal connection" of the various Lutheran church groups and regrets that "no common form of organization was undertaken until the present decade." All these expressions intimate the general tendencies of the World Convention movement among Lutherans.

It is right here, however, that we Lutherans must remember our twofold paramount mission in the world to-day. The one is toward those without and the other, toward those within the Lutheran Church. With respect to the churches without it is our mission to point out, above all, the necessity of the "supreme valuation of doctrines." Over against the "social gospel," which in recent times has swamped practically all the Churches of Calvinistic origin, we must assert the precious Gospel of the atonement of Christ in all its purity and, with this, as the central doctrine of the Christian Church, all the other doctrines which God has given us in Holy Scripture. If the Lutheran Church can recall the erring Churches to the formal and material principles of the Reformation, it will have rendered Christianity a priceless service.

Again, with respect to the churches within the general pale of Lutheranism the American Lutheran Church, in particular, has a paramount mission. By the grace of God it has learned to abhor the destructive principles of rationalism, indifferentism, and unionism. The Lutheran Church has never attained to greater purity in doctrine and practise than in America. It has no doubt realized the great Reformer's highest ideals more than any other Lutheran Church. Free from the trammels of state connections, it could develop without any restraint whatsoever and could give the Gospel free course, unbound by tradition. From this it is clear that the mission of the American Lutheran Church in the family of Lutheran Churches is tremendous. The first Lutheran World Convention concerned itself almost entirely with material problems. The second is dealing with problems "less material." It has already pointed out what the Catechism of Luther means and must mean to every Lutheran. In other words, it has emphasized the great doctrines which Lutheran Christians must believe, teach, and confess. Let the third convention now go a step farther and frankly and honestly, in the spirit of love, which conscientiously reproves every departure from Holy Scripture in doctrine and practise, take a decisive stand against every form of rationalism, Modernism, and unionism and sincerely refuse the hand of spiritual fellowship to all who will not stand foresquare on Holy

Scripture and the Lutheran confessions. This will, of course, destroy every hope of a "world union" of Lutherans, but such a "world union" without unity in doctrine and practise would be about the greatest calamity which might befall the Church which professes to follow Dr. Martin Luther. MUELLER.

Catholic Comment on the Lutheran World Convention at Copenhagen. — On July 17 the chief editorial of the *Commonweal,* a Catholic weekly, discussed the Copenhagen convention, giving the editorial the superscription "One Highway." The writer shows some knowledge of our Church when he says that Lutherans are "far in advance of all the other groups, save Anglicanism, in their appreciation of the intellectual aspects of religion." The *Commonweal* interprets some of the speeches made at the convention to hint that "Lutheranism wants a centrally established authority and a unified intelligence." Our Catholic contemporary certainly does not understand the position of most Lutherans in America if it thinks that they believe themselves to be without a "centrally established authority." Thank God, we have such an authority. We have it in the Holy Scriptures, given back to the Church by the Reformation of Martin Luther. A.

Exit New York Ministerium. — To our great regret the New York Ministerium has ceased to exist as a corporate entity, having merged with the Synod of New York and New England. The reason for our regret is that the New York Ministerium was known as a conservative church-body, and it is to be feared that its members, being now a part of a larger body, will hardly continue to contend for the old ideals. On the history of this interesting synod the *Lutheran* presents the following short, but informing paragraph: —

"The Ministerium of the State of New York and Adjacent States and Countries terminated its status as a separate synod of the United Lutheran Church in America at its annual and final convention in St. John's Church, Albany, N. Y., the Rev. Theodore O. Posselt, pastor. This historic session was held June 3 to 5 and brought to a close the long and eventful history of the second-oldest Lutheran synod in the United States. Organized in 1786, in Ebenezer Church, Albany, when three pastors and two delegates accepted the invitation of Dr. John C. Kunze, of New York City, to form a synodical body, the New York Ministerium passed through a checkered career of 143 years and on June 5 entered the United Lutheran Synod of New York as a strong, conservative, and energetic body, with 168 ministers, 145 constituent and independent congregations, and ten successful institutional projects on its roster." A.

The Relation of Church and State. — On this subject Rev. Henry Manken, writing in the *Lutheran* and referring to the recent charge against the Methodist Church that it was conducting a lobby in our capital, has some good remarks. He says, for instance: "The Lutheran Church has stood almost alone in this country, as an organized ecclesiastical body, in its insistence upon a *practical* observance of the separation of Church and State. For this she has been misunderstood and misrepresented. There are those in all the

religious bodies, including the Lutheran, who do not appreciate the vital and historical difference between the legalistic reformatory spirit of the Old Testament on the one hand and the evangelical and regenerative type of the New Testament on the other. The position of the Evangelical Lutheran Church in America is determined by her ecclesiastical compass, the Augsburg Confession, and Article XXVIII, which in turn finds its justification in the New Testament and in experience. 'Since the power of the Church grants eternal things and is exercised *only* by the ministry of the Word, it does not interfere with civil government.' Concerning the method of the State the confession says, 'Civil rulers defend not souls, but bodies and bodily things against manifest injuries and restrain men with the sword and bodily punishments in order to preserve *civil* justice and peace.'

"True, the principle of the separation of Church and State does not imply an absolute independence. The State recognizes the Church as an incorporated body which possesses certain *civil* rights and privileges. And these the State will maintain 'in order to preserve *civil* justice and peace.' Then, too, the Government looks to the Church to guide and to strengthen the moral character of her citizens, for without this moral fiber no strong and safe State can exist. Again, the principle does not forbid members of religious congregations from being citizens also and exercising the privileges and responsibilities of such citizenship. Church-members certainly have the rights, *as citizens,* of the free exercise of religious worship, of free speech, of a free press, of public assemblage, and to petition the government against *civil* grievances. However, confusion arises between the rights of the State and the duties of the Church whenever the Church, becoming impatient with the slow processes of education and regeneration, enters the field of reformation by force, that is, by the power of the sword of the State. The weapons of the Church 'are not of the flesh, but mighty before God to the casting down of strongholds.' 2 Cor. 10, 4. To quote again the Augsburg Confession, 'The power of the Church and the civil power must not be confounded. The power of the Church has its own commission, to teach the Gospel and to administer the Sacraments. Let it not break into the office of another; let it not transfer the kingdoms of this world; . . . let it not prescribe laws to civil rulers concerning the form of the commonwealth.' " A.

Princeton Professors Refuse to Serve under New Board. — At its last assembly the Northern Convention of the Presbyterian Church elected a new board of directors for Princeton Seminary, consisting of thirty-three members. The new board has held its first meeting, and three of the professors of the Seminary gave notice that they refuse to serve under it, while Dr. Wilson signified his intention of retiring. The *Presbyterian* comments on this editorially: "Interest attaches to the fact that at this meeting Doctors Allis, Machen, and Van Til served notice that they would not serve under this board as members of the faculty and that Dr. Robert Dick Wilson gave notice of his intention to retire. This means that by the action of the last

assembly, Princeton Seminary loses four of its ablest members and that it immediately loses its commanding place in the world of theological education. No two men have done more in recent years to maintain Princeton's reputation for sound theological learning throughout the world than have Doctors Allis and Machen, the former, through his editorship of the *Princeton Theological Review,* the latter, by his books and addresses and, what is more, in both the gift to teach goes hand in hand with wide and accurate learning. And as for Dr. Van Til, it is safe to say that there is not another young man to be found anywhere who combines in such a marked degree philosophical grasp with devotion to the Reformed faith. We are confident that as professor of Apologetics in Princeton Seminary he would have established a reputation for that chair second to none among the theological chairs of the American Church. The loss of these four men from the faculty of Princeton Seminary — it is needless to even speak of Doctor Wilson in this connection — is simply irreparable and means that Princeton Seminary has already lost in a large degree its appeal to scholarly students for the ministry. It may be added that at the basis of Drs. Allis, Machen, and Van Til's refusal to serve under the new board, and of Dr. Wilson's decision to retire, is their belief that the new board will not keep the Seminary true to its historic doctrinal position."

The *Presbyterian* adds: "It is too early to say much as to what should be done to save the situation, in as far as that may be possible. A surprisingly large proportion of our correspondents hold that the action of the last assembly indicates that the Presbyterian Church has become hopelessly liberal or indifferent and that the next step must be separation. A great many seem to be of the opinion that the action of the last assembly did not express the real mind and heart of the Church, and so they think that the action of the last assembly should be resisted in the civil courts in the hope of forcing a fresh consideration of the whole matter. If the funds were available, it is quite possible that important results would be obtained along this line. Among those who think that Princeton Seminary is hopelessly lost the thought of a Presbyterian League within the Church, having as its objective the establishing of a new seminary and an independent board to maintain missionaries of unquestioned orthodoxy, seems to meet with much favor. We are at least convinced that there are multitudes of Presbyterians who, while saddened by the action of the last assembly, are determined that, by the grace of God, they will not by word or act give it their approval. It is a time for earnest thought and prayer on the part of all those who would still stand for the Reformed faith in its purity and integrity." MUELLER.

The Episcopalian Position is Lacking a Foundation. — In the *Christian Century* Episcopalians are asked some questions which aptly set forth the futility of the claims made by them. The writer asks: —

"Will they [the Episcopalians] kindly show where in the entire New Testament there is any hint from any apostle of any priesthood other than that of the entire body of Christian disciples?

"Will they explain why in the New Testament the terms *presbyteros* and *episcopos* are interchangeable and why in a local church there were several 'bishops'? Also, why St. Peter never uses the title 'bishop' for himself, but reserves it solely for Christ, while he is content with the modest title of 'elder,' which, he explains, he shares with the elders of the church to which he is writing?

"Will they explain, if the episcopal ordination is so necessary, why the greatest of the apostles missed it and why he boasted that no man had ever ordained him? Also, why the man who was elected by vote to fill the place of Judas was never heard of again after the poll?

"Again, if the validity of the ministry lies in an ordination by an episcopate which must prove its continuity from the apostles through an unbroken Church, how shall we be sure of that line in view of such a fact as that of the 'seventy years' captivity,' when there were two rival head bishops of the Church, one at Avignon and the other at Rome, and each anathematized the other? Along which line did the authentic grace travel? And suppose that the wrong line should be in our hands? Who is to decide?"

Episcopalians will have a great deal of difficulty if they try to answer these questions. A.

A Debate on Religion in the Public School. — The June number of the *Forum* carried two articles, one favoring, the other opposing the teaching of religion in the public school. The article in favor of this policy was written by Rev. Benjamin Severance Winchester, that sponsoring the opposite view, by Mr. Harvey Maitland Watts. Rev. Winchester assumes that religion can be taught without employment of the "characteristic theological phraseology associated with sectarian controversy." His ideas are hazy, and it seems that he has no understanding of what true religion is. The man opposing religious instruction in public schools is very severe in his criticism of the home and of the Church. He says, for instance: "On all sides the failure of the home and the Church to set up the restraints of religiou about the modern child is admitted. But the remedy proposed — instead of seeking to increase their control, instead of attempting to raise the efficiency of the natural guardians of religion — aims on the contrary to relieve them of all responsibility." Speaking of the plan to have the children released Wednesday afternoon during regular school hours for religious instruction, the author says: "The Wednesday afternoon sectarian diversion is merely a step in a much wider series of proposals that is revolutionary and wholly unconstitutional in its character. In Illinois the attorney-general has decided that 'releases' on Wednesday afternoon are sectarian and clearly unconstitutional since they demand the cooperation of school authorities in setting up sectarian distinctions. He also called attention to the fact that the segregation of children according to the denominations of their parents puts a stigma on the non-segregated children of non-churchgoing parents, which was entirely foreign to American principles. In New York also, in the Mount Vernon case, 'releases' for Wednesday afternoon were refused by Judge Seeger;

and while they were allowed in the White Plains case by Judge Staley and affirmed by the appellate court, the court evaded the time argument and the constitutional argument." Let no one think that half-way measures will solve the problem of the Christian education of the young. A.

The Plight of Our Country Concerning Christian Education. — Discussing Christian education, an editorial in the *Presbyterian* correctly analyzes the situation as follows: —

"For its intellectual training the child spends perhaps one thousand hours each year in the public school, under trained teachers and under rigid and forceful discipline. For religious teaching and training the child has provided for it fifty hours in a year, with well-inclined, but untrained teachers, desultory exercises, little discipline, much inattentiveness, and even less than half of the time nominally devoted to the giving and receiving of instruction.

"It may be said that in the Sabbath-school there are twenty hours for religious instruction in a year. If there is a daily vacation Bible school, there may be twenty or thirty more. If there is a religious school to which the child goes from the public school one hour each week, there are perhaps forty hours more each year. Those who have all these are the most highly favored among all the children; but only a few have either the second or the third, and it is reported that many millions of the children of the nation never are inside of even a Sabbath-school. This is a discouraging view; but, if we are at all inclined to be wise, we will look the facts in the face. The Roman Catholic parochial schools provide for a large part of the time, every day in the year, for the religious instruction they give to their children, thus binding them to, and training them up in, their own organization. But all of this is for only a segregated part of the children of the nation. What becomes of the millions who have no part in the imperfect and inadequate instruction provided for them?"

What surprises one is that the logical solution for the problem, namely, the Christian day-school, is not advocated. At that, the Christian day-school is an institution which the Presbyterian Church itself sixty to seventy years ago fostered with a great deal of care. A.

The Solution of the Roman Problem. — In a timely and valuable article on "the Roman Problem," published in the *Watchman-Examiner,* Prof. Antonio Mangano discusses the significance of the restoration of the temporal power of the Pope with respect to international relations and democratic institutions. He writes, among other things: "The recognition of the Pope as a ruler . . . opens the way, in the first place, for the Roman Church to have a voice in international affairs. Those who know the history of the Church need not be told that its influence will always be cast against the principle of true freedom, whether it be in politics or in religion. In the next place, the further step that the Church is sure to take is to ask the United States Government to recognize the legitimacy of the papal kingdom and follow that up with the demand that our country send a diplomat to the court of the Vatican. There are good

and sufficient reasons why this should not be done. If the United States has thus far not seen its way clear to recognize Soviet Russia among the sisterhood of nations, there is no just reason why the kingdom of the Pope should be recognized. The granting of any portion of Italian territory to the Pope for the formation of a separate and independent state has not been by the will of a sovereign people, but rather by the will of a tyrant, who has of his own accord secured the approval of a subservient parliament and king. It may well come to pass, when the people shall once again enjoy political and social freedom, that they will undo what the dictator has done.

"But there is something else connected with the solution of the Roman problem. The restoration of temporal power is accompanied with the reestablishment over all Italy of Canon Law. There are certain features connected with the so-called Canon Law that even the ordinary man can comprehend. I shall state just a few of these: 1. The Roman Catholic religion shall be considered as the religion of the state and hence shall be supported and defended by the state. Other cults may be tolerated. 2. While civil marriages will be considered legal, both Church and State cooperate in degrading the civil marriage and in teaching that true marriage is that only which is performed by a priest of the Church of Rome. 3. The Roman Catholic religion must be taught to all children in church and state schools. 4. The spiritual power of the Pope is superior to civil authority. 5. All ecclesiastics, in case they commit an act of felony, are to be tried in ecclesiastical courts and not in civil courts. 6. The Pope, wherever he may be in Italy, is not subject to the laws of Italy, but he is superior to civil laws.

"The attempt to minimize the importance of the concordat and the restoration of temporal rule for the Pope is not in harmony with the universal rejoicing and the singing of *Te Deum* in all Roman churches of our land because of the agreement. In a word, Italy from now on is going to be painted by all Roman priests in America as the ideal state, because it is the one country in the world which can boast of having a perfect union between Church and State. And this is what Mussolini calls real separation of Church and State."

MUELLER.

Why This Cry of Persecution? — In the *Commonweal,* a Catholic weekly, the celebration of the mass which some time ago was held on Goat Island, at Niagara Falls, was commented on, and a few sentences of the speech of Bishop Turner, who was in charge of the ceremonies, are quoted. The bishop said, for instance: "Columbus and Hennepin gave, as we are giving here, the expression of their deep religious feeling in the language of the oldest of the Christian churches in the *Te Deum* and the mass of the liturgy." Then the *Commonweal* continues: "Who can doubt that Hennepin would have found it exceedingly difficult to understand the kind of religious bickering which has been rampant among us lately? Intrigue and backbiting he, poor man, understood well enough. He even indulged in both himself to some extent. But he would have regarded it as incredible that a nation which had established religious liberty

by law, precedent, and tradition should have grown so restive in the presence of its own sterling achievement." What does the editor of the *Commonweal* refer to? Has the Catholic Church been persecuted by the United States government? Have any laws been made denying the Roman Catholics religious freedom? It is hard to see how the editor of the *Commonweal* can justify his language. Perhaps he is still bewailing the defeat of ex-Governor Smith at the polls last November and finds comfort in ascribing that defeat to persecution.

A.

The Spread of the Bible in China. — On this subject the *Bible Society Record* of July, 1929, says: —

"A fact emerges from the record of 1928 in China which is almost incredible in the face of the disturbed conditions and nationalistic movement in that land. The three great Bible societies — the American, the British and Foreign, and the Scottish — report a joint circulation, during 1928, of 11,408,469 volumes of Scripture in China alone. The circulation by the American Bible Society was 4,674,123; by the British and Foreign Bible Society, 3,951,000; and by the National Bible Society of Scotland, 2,783,346 volumes. A further surprising and gratifying development of the year was that each of these societies reported a marked increase in circulation during 1928 over 1927 — the American, over one and a half million; the British, over three hundred thousand; and the Scottish, almost one million; the total increase of the year being 2,866,311 volumes.

"There can be but one basic explanation of these great figures. In China the Word of God is wanted, the Word of God is being read. Publicity was given last year to the fact that the majority of the cabinet of the national government were Christians. The tremendous circulations of the Scriptures now reported are eloquent testimonies to two facts — spreading literacy and increasing activity in the Chinese Church, uniting to bring the people and the Bible together."

Concerning 1929 the reports are equally enthusiastic. While in Christian countries Modernists are doing their utmost to undermine the creed promulgated in the Scriptures, the holy Book itself continues its grand march, performing its work quietly and unobtrusively.

A.

Three Days' Notice of Marriage. — The *Watchman-Examiner* writes editorially: "Hereafter in Texas hasty and often ill-timed marriages will be prevented by the new law which necessitates a three days' wait for all applying for marriage licenses. The application must also be accompanied by a health certificate from a reputable physician. This new law, it seems to us, will help to make the marriage contract more sacred. At present marriage is entered into not only 'thoughtlessly and unadvisedly,' but by half-drunken people after 'petting parties' or nights spent in different forms of rowdyism. Three days will give the applicants time to think. The truth about the matter is that in most of our States the marriage laws need to be revised. The present laws were enacted for a very different generation from our own." Every Christian will be grateful to the

State for whatever provisions it might make that the marriage state may be held in esteem. Yet the burden of this great task will fall upon the Church itself and its pastors. If all Christians honored marriage as it deserves, their pious example would do more to enhance the respect for marriage than all the laws which the State may pass.

MUELLER.

The Danger of Holding on to Non-Resident Church-Members. — On the subject of non-resident church-members, the *Watchman-Examiner* has some timely remarks which ought to be heeded.

"The pastor who tries thus to cling to non-resident members gets just what he deserves. His membership appears to be really larger than it is, and all denominational representatives ask and expect greater contributions than the church can afford to make. The church itself profits only in an infinitesimal way by such absentee members. Few are the dollars that find their way to the church treasurer from such folks. The pastor is able to report a larger membership, to be sure, but it is a padded membership or a membership composed of dead wood. No self-respecting pastor ought to find delight in members who are never seen in the house of worship.

"The saddest part of the whole matter is the actual injury that is done to these non-resident members. They soon lose all sense of personal responsibility. Being away from their own church, they soon begin to attend church services spasmodically. Nobody misses them when they are absent. There is nothing for them to do when they go. They are sometimes asked to help the cause of Christ in the communities in which they live, but they readily answer, 'Oh, you know we are members of a church back home. What we can afford to give we must give to it.' Thus at both ends they cheat the Lord — giving nothing where they live and sending nothing back to the church from which they came." A.

Glimpses from the Editor's Window.

Our old friend Louis Wagner, formerly of the *Abendschule*, now living at Los Angeles, sends us the following: —

"CATECHISMUS MINOR DR. MARTINI LUTHERI.
Enchiridion est maneatque Minor Catechismus
Lutheri nobis Biblia parva simul!
Quisque suum discat pensum cum sedulitate,
Omnia recte ibi stant, estque beata domus." G.

From Wisconsin comes the sad news that Prof. Carl Abbetmeyer, Ph. D., died at Watertown on July 16. He had been teaching at Valparaiso University and had recently accepted a call to serve as professor at the college of our sister Synod of Wisconsin in Watertown. In him the Synodical Conference loses an able educator.

Our colleague Dr. P. E. Kretzmann has contributed a valuable article to the current number of the *Princeton Theological Review* on the subject "Modern Views about Inspiration — and the Truth of Scripture." We are glad to see that the Bible doctrine of Inspiration is given this emphasis in circles which ordinarily are not reached by our own papers.

According to the newspapers, Spain is to be given a new constitution, not made by the people, but prescribed by those in authority. Under the head of religious liberty the instrument says: "No one shall be molested

in Spanish territories because of his religious opinion." That sounds good; but we are told in the next sentence that public religious ceremonials are restricted to the established Church, which provision may be, and undoubtedly will be, construed to forbid people other than Roman Catholics to hold public services. In other words, the constitution says: You may believe in matters of religion as you choose, but you must not practise your religious belief if it is different from that of the Roman Church. If this constitution becomes the fundamental law of Spain that poor country will still be far from possessing the boon of religious freedom.

An exchange informs us that Persia, through its National Assembly, has declared that human slavery must no longer be practised in that country. The same exchange states that the country where slavery is most prominent nowadays is Ethiopia.

"When one reads that the infant mortality in France for 1928 reached the high figure of 68,100 below the age of one year, he wonders what all our attempts at scientific diet and sanitation bring in their train, health or death? These statistics go far beyond those of the previous year."
The Presbyterian.

The Turkish government is advocating the establishment of woman suffrage, having submitted a bill to the parliament which grants women who are eighteen years old the right to vote in municipal affairs. Whether the many innovations which have been introduced in Turkey during the last few years will assist the cause of the Gospel is a matter that will have to be seen.

The famous monastery of Mount Athos is to be the scene of a large church council of the Greek Catholics. The meeting will convene at the beginning of next year, and five hundred bishops are expected to be in attendance. Patriarch Basil II, who resides in Constantinople, will be in the chair. Union with the Anglican and other Protestant churches, adoption of the modern calendar, revision of ecclesiastical law with respect to marriage, the donning of western garments on the part of the clergy, and doing away with their big beards and long hair will be topics of discussion. We take this item from the *Lutherische Kirchenzeitung.*

Our press states that the famous Chinese wall is to be torn down, presumably to use the material thus obtained for modern buildings. Let us hope that the removal of this barrier, which is more than two thousand miles long, is symbolical of the irresistible progress of the Gospel of the Savior in China.

According to the *Lutherischer Herold,* estimates show that there are still about 2,800,000 lepers in the world, of which number China and India are given a million each.

According to the religious press, the chair of Christian Theology and Ethics at the Graduate Divinity School of the University of Chicago, made vacant through the death of Prof. Gerald Birney Smith, has been offered to Prof. Edwin E. Aubray, of Vassar College, Poughkeepsie, N. Y.

The Rural Church is Coming to the Front. — "No less than four summer schools in New England this year will devote sole attention to the problems of the rural church and the training of pastors and workers in rural churches." Thus wrote the *Watchman-Examiner* in June. According to our observation rural churches will flourish just as well as their sisters in the cities if they are given the Word of God by conscientious, consecrated pastors.

Recently a survey was made in a congested district of New York to determine, if possible, the causes that have brought on the crime wave among children. The committee found that three main causes can be pointed to as explanatory of evil moral conditions among the young, namely, cheap movies, dirty poolrooms, and poor housing. It goes without saying that lack of instruction in the Word of God is at the root of all of this trouble.

The newspapers of July 23 informed the public that the conservatives among the Presbyterians who opposed the reorganization plan for Princeton are attempting the founding of a new theological seminary in Philadelphia which will be true to the Westminster Confession of Faith. Among the sponsors of the plan three conservative Princeton professors figure prominently, namely, Robert D. Wilson, J. Gresham Machen, and Oswald T. Allis. All conservative theologians are asking themselves whether in the case of Princeton the history of Harvard and Andover is to be repeated.

The managing editor of the *Catholic Encyclopedia*, Condé Benoist Pallen, died not long ago. He was a layman who had become a national figure as professor of philosophy and a prolific writer on religious and literary subjects. A.

BOOK REVIEW.

The Proper Distinction between Law and Gospel. Thirty-nine Evening Lectures by *Dr. C. F. W. Walther.* Reproduced from the German edition of 1897 by *W. H. T. Dau.* 426 pages. $2.50. Concordia Publishing House, St. Louis, Mo.

One of the best books that has ever been written and published is Walther's *Gesetz und Evangelium.* On the basis of twenty-five theses Walther shows the difference between the Law and the Gospel and the proper application of each. "He who well knows to distinguish the Law from the Gospel," says Luther, "should be considered an eminent man and should be called a doctor of the Holy Scripture, for without the enlightenment of the Holy Spirit it is impossible to make such distinction. . . . It is not very difficult to know that the Law is a doctrine which differs from the doctrine of the Gospel, but to make the distinction in *practise*, that is, by way of application, is very difficult." No minister of the Gospel can either preach or perform his pastoral duties in accordance with God's will who does not know how to distinguish the Law and the Gospel in their practical application. He who carefully studies Walther's *Gesetz und Evangelium* will not fail to learn to do so. We are, therefore, happy to announce that Walther's *Gesetz und Evangelium* has been done into English. The translator, the Rev. Prof. W. H. T. Dau, D. D., because of his thorough knowledge of the German and English languages, and especially because of his profound theological knowledge, was eminently qualified to give us this translation. In his preface, Dr. Dau says: "Since God confronts man at all times both by His holy and righteous and by His good and gracious will, He wants him to understand clearly at any moment of his life on earth what his relation to God is when measured by either will. This is a task easy enough to grasp intellectually, but quite difficult to carry out amid the vicissitudes of a life in a world steeped in wickedness and with a body ever prone to sin. The task is to keep the Law and the Gospel of God strictly apart, using either for the better understanding of the other, but never mingling the teaching of the one into that of the other. Dr. Walther's treatise on this subject has been reproduced in this volume. It is one of the most searching disquisitions of the vitals of a truly Christian life. The reader will find in this treatise amazing insights opened up for him into his own inner life and that of other Christians and

his fellow-men in general." In reference to his translation, Dr. Dau says: "It is a great question with the translator whether Dr. Walther, if he had lived, would have permitted the publication of the German treatise just in that form. At any rate, the translator, while striving heroically to preserve in his English reproduction every detail of the German original, has found it impossible to follow the German print, for instance, in its treatment of citations which Walther introduced in his lectures and usually broke up by a multitude of side-remarks. The German print inflicts an unnecessary hardship on the reader by the form in which these citations with the intercalations have been printed, purely for the sake of historical accuracy. In the English reproduction the form of the German edition has not always been followed, but the citation has been given entire, and the intercalations have been given after the citation. In one instance where it seems the bell rang for the close of the lecture, a citation has been cut in two, the second half being given after the introduction of the next lecture. In the English edition this citation has been given entire in the lecture in which it was introduced. A number of inaccuracies in the German original have been removed in this English edition, which, while striving to retain all of the charm and flavor of the German of Dr. Walther, is not a slavish and labored verbatim translation, but a reproduction in the English idiom. Every one who has ever attempted work of this kind knows that very often compound German clauses have to be recast, and German adverbial connectives at times require a circumlocution in English." A sample from Dr. Dau's translation is herewith given: "To be brief, every Lutheran knows nowadays that the difference between the Lutheran and the Reformed Church is fundamental: it lies, not on the circumference, but in the very center of the Christian doctrine. What is the reason, then, that in spite of these facts many who claim to be Lutherans have allowed themselves to become enmeshed in the unionistic net and, while claiming to be Lutherans, calmly remain in the Union, which is nothing but an emergency device? They are in a Church that has not been established by Christ, but by an earthly king; a Church in which not all speak the same things nor hold the same views, as the apostle requires in 1 Cor. 1; a Church in which there is not that one faith, one Baptism, one hope, which the apostle, Eph. 4, predicates of the Church of Jesus Christ. What is the reason? It is nothing else than the notion that, spite of the many and grave errors of the Reformed Church, there is an agreement between it and the Lutheran Church in the principal points. It is claimed that the relation between these two churches is entirely different from that existing between the Lutheran and the Romish Church. There is truth in the claim mentioned last; but if the Reformed Church were in agreement with us in the main points, — a consummation devoutly to be wished! — it would speedily reach an agreement with us also in the few points of minor importance. But what the Reformed Church lacks is just this — it cannot correctly answer the question, 'What must I do to be saved?' In the very doctrine of justification, the cardinal doctrine of the Lutheran Church, the Reformed Church is not in agreement with us; it does not point the right way to grace and salvation. Few there are in our day who perceive this point. All the Reformed, and the sects that are derived from the Reformed Church, affirm that a person is saved by grace alone. But the moment you examine

their practise, you immediately discover that, while they hold this truth in theory, they do not put it into effect, but rather point in the opposite direction. The thesis which we are approaching to-night invites a discussion of this subject.

"Thesis IX.

"In the fifth place, the Word of God is not rightly divided when sinners who have been struck down and terrified by the Law are directed, not to the Word and the Sacraments, but to their own prayers and wrestlings with God in order that they may win their way into a state of grace; in other words, when they are told to keep on praying and struggling until they feel that God has received them into grace.

"The doctrine which is denounced in this thesis is common to all the Reformed and to the sects of Reformed origin, including the Baptists, the Methodists, the Evangelical Alliance, the Episcopalians, the Presbyterians. All these are only branches of the great tree of the Reformed Church. The pure evangelical doctrine of the way in which a poor, alarmed sinner arrives at the assurance that God is gracious to him is not heard among these people; this way is not shown by any of these sects.

"In order to obtain a divine assurance regarding the proper way of rightly dividing the Word, so as to meet the errors named in our thesis, let us examine a few pertinent examples recorded in Scripture. Let us observe the holy apostles, who were filled with the Holy Spirit and, being prompted by Him, no doubt divided the Word of God rightly and showed alarmed sinners the right way to rest and peace and assurance of their state of grace with God. In order to remove every possible doubt, let us examine the treatment which the apostles accorded the greatest and grossest sinners."

There ought not be any pastor in our Synod or in our Lutheran Church who has not a copy of Walther's *Gesetz und Evangelium* and who has not thoroughly studied it. We are much indebted to our Concordia Publishing House and to Dr. Dau for this English translation.

J. H. C. F.

"Siehe, ich stehe vor der Tuer!" By *W. Arndt.* 269 pages, 5½×8⅞. $1.50. Concordia Publishing House, St. Louis, Mo.

These sermons were not made to order for this book, but were preached by the author during the twenty-five years of his ministry. When they were written, the preacher had not an imaginary, but an actual audience in mind. Professor Arndt is a good preacher: he preaches his text, knows his Bible, treats his subject in logical order, speaks simple and understandable language, and applies the truth to the needs of his hearers. Our young preachers who must preach in the German language, but find some difficulty in doing so, will be especially grateful to Professor Arndt for this volume of German sermons on free texts. It goes without saying that these sermons ought not simply to be reproduced, but should be used as models; for every conscientious preacher will not let others do what he himself has been called to do, and every preacher should also, in the true sense of the word, preserve and cultivate his own originality and not, in a parrotlike fashion, reproduce the sermons of other men. J. H. C. F.

Concordance to Evangelical Lutheran Hymn-Book. By *E. Eckhardt.* 220 pages, 6¼×8⅝. $2.25. Concordia Publishing House, St. Louis, Mo.

To get out this *Concordance* was not an easy task. "When, a few years ago, I was asked to prepare a concordance to our hymn-book," says the compiler, the Rev. E. Eckhardt, in his preface, "I went through the entire book, underlining each word that I deemed of sufficient importance to merit a place in the *Concordance.* When I was through, I had underlined about 39,300 words. The following days and weeks I underscored some more in my mind whenever I read or sang a hymn. Then I received word that the hymn-book would be revised, and, of course, my work was in vain. When I finally received the revised edition, I had to begin anew. Next the 39,000 words had to be written on small slips of paper. This was done on the typewriter by a clerk of Concordia Publishing House. At the same time the number and stanza of each hymn where the word was to be found were recorded. To arrange these 39,000 slips alphabetically was a work of many days. The printing of a single word, however, would do little good; so it was necessary to find in what connection the word had been used. Now followed the most tedious part of my work, which covered a number of weeks. This was to look up each word again in the hymn-book and add one or more explanatory words."

Hymns for the church service should not be hurriedly looked up, — perhaps on Sunday morning, when the janitor calls for the hymn numbers, — but should be carefully selected. For this purpose the *Concordance* will often prove to be a valuable aid and a time-saver. J. H. C. F.

Sechster Synodalbericht des Alberta- und British Columbia-Distrikts. 32 pages. 30 cts. Order from A. J. Mueller, 9608 110 Ave., Edmonton, Alta., Can.

These printed proceedings contain no doctrinal essay; only the theses are printed. He, however, who would become acquainted with the church-work of some of our Canadian brethren will find this report interesting. J. H. C. F.

Concordia Primary Leaflet Covers. 5 cts.; doz., 35 cts.; 100, $2.34.

Concordia Graded Memory Cards. 12 to an envelope, 4 cts.; 12 envelopes, 35 cts., 500 cards, $1.00; 1,000 cards, $1.80.

Graded Memory Course Cards. First and Second Year. 10 cts.

We suggest that pastors send for samples of this Sunday-school material. J. H. C. F.

Three Funeral Songs. Edited by *Walter Wismar.* 4 pages. 10 cts. Concordia Publishing House, St. Louis, Mo.

Choirs and quartets will find these musical compositions to be just what they desire to have for funeral services. J. H. C. F.

Concordia Collection of Sacred Choruses and Anthems for More Ambitious Choral Organizations. 13. *Sing, O Ye Heavens.* By *J. H. F. Hoelter.* Cantata: Mixed Chorus. 75 cts. Concordia Publishing House, St. Louis, Mo.

Sacred Solos. 3. *A Hymn of Praise. Ros Vors.* High Voice. 4. *From Heaven Above. Herm. M. Hahn.* Low Voice. 5. *Savior, I Follow On. Herm. M. Hahn.* Low Voice. Each 50 cts. Concordia Publishing House St. Louis, Mo.

No. 3 is comparatively easy, while the other two are more difficult. J. H. C. F.

Diminutive Cross. Concordia Publishing House, St. Louis, Mo.

A neat little ornament, which may be worn by any one, but will be especially appreciated by our schools and Sunday-schools. It is fastened by screw back. Price, gold-filled, 15 cts.; $1.50 a dozen. In ten-carat gold it sells for 50 cts.; $4.80 a dozen. A.

Dr. Martin Luther's Small Catechism. A History of Its Origin, Its Distribution, and Its Use. A Jubilee Offering by *M. Reu*, Professor at Wartburg Seminary, Dubuque, Iowa. With 18 plates. Wartburg Publishing House, Chicago, Ill. 1929. $4.00. Order from Concordia Publishing House.

This work easily ranks as one of the foremost among the many books and pamphlets which are being issued in commemoration of the appearance of the Catechism four hundred years ago. Dr. Reu is known as a prominent specialist concerning the history of the Catechism, and every page of the book before us gives evidence that he deserves the reputation which he enjoys in this field. While the book was originally written in German, the translation was made by competent hands and is an excellent piece of work. To characterize this jubilee offering, the following sentences from the Preface may be quoted: "This book does not rest upon other presentations, but is based throughout upon sources, in most instances upon such materials as are not to be found in English at all. It thus leads the English Lutheran Church into what is almost entirely new territory. The author has devoted forty years to the study of the Catechism and its history. The results of these labors are to be found in a number of works of a practical nature and in the eight volumes, *Quellen zur Geschichte des kirchlichen Unterrichts im evangelischen Deutschland zwischen 1530 und 1600.* Upon these studies the present volume rests. A chapter like the 13th [Luther's Small Catechism throughout the World] has, as a reviewer of the German edition emphasized, never been written in any language. Even the sections which appeared in the author's *Catechetics* and in the *Lutheran World Almanac* of 1928 have not been taken over unchanged into this jubilee offering." The long bibliography at the end of the book furnishes proof that the reference to the use of sources, as quoted above, is not an idle boast. Written with scholarly conciseness, which avoids all superfluous verbiage, the book presents a surprising amount of valuable information on its 401 pages, not counting the index. The chapter headings are: 1. The Need for a Catechism. 2. The Origin of Luther's Small Catechism. 3. The Editions of Luther's Small Catechism during Luther's Lifetime. 4. The Translations of Luther's Small Catechism between 1529 and 1600. 5. Expositions of Luther's Small Catechism between 1530 and 1600 and Its Reception among the Confessional Writings. 6. The Triumph of Luther's Small Catechism throughout Europe. 7. The Significance of

Luther's Small Catechism. 8. How Luther's Catechism was Used in the Sixteenth Century. 9. Luther's Catechism in the Period of Orthodoxy and Pietism. 10. Luther's Catechism during the Period of Rationalism. 11. Luther's Catechism Since the Renewal of Faith. 12. Luther's Small Catechism in the United States of America. 13. Luther's Small Catechism throughout the World. 14. Luther's Catechism To-day. In discussing the significance of Luther's Catechism, the author says, p. 152: "As far as method is concerned, the merits of Luther's Small Catechism are much smaller" (namely, than in respect to its contents). Here the author touches on a pedagogical point on which some readers may not agree with him. On pages 44 and 45 there seems to be a little contradiction, due probably to the translation. Discussing the "Christian Questions for Those who Want to Receive the Lord's Supper," the author says: "After 1565 they are often printed together with *Das Kleine Corpus Doctrinae*, by M. Judex, and in the Regensburg Edition, 1573, of this book we find the remark: *'Der Kirchen Christi zu Kemberg erstlich zugestellt.' So it seems evident* that Luther is the author and that the congregation at Kemberg is the one for which he had written them. But as early as 1566 the corrector of the printery of Lufft at Wittenberg, Christoph Walther, maintained that not Luther, but Dr. Lange of Erfurt (died 1548) is to be considered as their author. We are convinced that he is right." The words, "So it seems evident," ought to be changed to read, "So it might appear." A.

The Bible Status of Woman. By *Rev. Lee Anna Starr, D. D., LL. D.* 416 pages. $3.00. Fleming H. Revell Company, New York.

The author of this volume is an ordained minister of the Methodist Protestant Church, a denomination which long ago admitted women to the pulpit and public ministry. To defend this "right" on the basis of Holy Scripture is the chief purpose of her learned, but misleading, treatise. As a corollary she denies the principle that the woman should be subject to the man. The book is written most interestingly, and the author constantly refers to the Hebrew and Greek originals. She frequently quotes noted Biblical scholars, both English and German, and is quite at home in exegetical literature. However, her exegesis of the passages which forbid women to exercise the public ministry and command her to be in subjection is unsatisfactory. Gen. 3, 16, she interprets not as a penalty, but as a mere prophecy, foretelling the consequence of sin, namely, woman's degradation, or "the ages-long restrainment of woman." Of 1 Cor. 7, 4: "The wife hath not power over her own body, but the husband," she says: "Here is a heathen dogma adopted by the Jewish rabbis. . . . The Apostle imbibed this doctrine, not from Sacred Scripture, but from the oral law," p. 238. This and other passages in Paul's epistles she regards as uninspired. "They bear the imprint of the human rather than of the divine," p. 237. 1 Cor. 11, 10 she interprets thus: "This passage, as the author understands it, is simply a declaration on the part of the apostle that in this matter of veiling or unveiling the woman ought to have the right of self-determination," p. 309. With regard to 1 Cor. 14, 34. 35 and 1 Tim. 2, 12 she says: "The commonly accepted interpretation does not harmonize with divine appointments under the Old Testament dispensation, with the predictions

of the prophets, or with the practise of the Lord Jesus Christ," p. 314. The general purport of these passages is: "Let the women desist from asking questions and thereby adding to the confusion," p. 320. But "this injunction 14, 34. 35 was given to married women and evidently was intended only for such as had Christian husbands," p. 325. 1 Tim 2, 12 the author translates: "I permit not a wife to teach or to have dominion over her husband," p. 327. This is explained by the remark: "To set a wife to teach her husband in the church would have been as odious to that generation as to set a slave to teach his master," *ibid.* The injunction was therefore only temporary.

The reviewer has quoted the author's explanations to give the reader a general idea of how she deals with the clear passages on the basis of which the Church claims that women should not exercise the public ministry. The reader may draw his own deductions concerning the author's interpretations and methods. Exegesis based upon false premises, such as those which the author employs, which distorts clear Scripture passages to say what they do not mean to say, and which relegates to the realm of the uninspired whatever does not fit into the exegete's scheme, certainly carries no weight with the conscientious Bible student, but rather condemns itself. MUELLER.

The Book of the Twelve Prophets. By *Sir George Adams Smith.* Two volumes. New and revised edition. Doubleday, Doran, and Co., Garden City, N. Y. 1929. Volume I, 470 pages; Volume II, 529 pages. $2.50 per volume.

During the last three decades the exegetical writings of George Adams Smith have represented what may be called the conservative wing of modern higher criticism. Now after thirty years, during which Biblical criticism has continually veered its course farther away from our position, a new edition of this and other commentaries of Smith appears with a new translation of the Hebrew (influenced largely by recent metrical analyses), in which attention is paid, especially in the notes, to critical suggestions made during this period.

The first volume opens with an introduction embodying a protest against Wellhausen's tendency to amend and against other tenets of more radical criticism. Here Smith states that the chief design of the plan in which these volumes appear is "to show the eternal validity of the books of the Bible as the Word of God and their meaning for ourselves to-day." Then follows an introduction in which a brief history of prophecy is presented, culminating with a chapter on the influence of Assyria on Hebrew prophecy. It is significant in this section to note that prediction of the future is described as only an accidental, subordinate activity of the prophets. On the other hand, Smith admits: "For myself, I cannot but believe that in the influence of Yahweh, which Israel owned in those early times, there was the authentic revelation of a real being," a statement which, while far distant from our conception of prophecy, is even more distantly removed from the prevalent critical conception. The thought of Messianic prophecy is touched only incidentally in this section.

This twofold character of the book may be seen from a few examples

taken at random. Thus, for example, he denies the authenticity of the fallen hut of David in Amos 9, 11 and almost ignores the direct New Testament fulfilment in Acts 15. In Hosea he accepts Wellhausen's interpretation of Gomer as a pure woman until after the birth of her first child. The prophet later becomes aware of her character and then draws inferences which are recorded in the first chapters. "When Israel was young," etc., Hosea 11, 1, is discussed without any references to its fulfilment in Matt. 2. In Micah 5, 2 the prophecy concerning Bethlehem is given a distinct Messianic application.

And thus we have a conservative and liberal presentation of the messages of the minor prophets, not nearly as detailed and scholarly as the corresponding volumes of the *International Critical Commentary* and not nearly as radical; a stimulus in some respects, perhaps, to an experienced pastor who can discriminate and evaluate. W. A. M.

The Book of Isaiah. By *Sir George Adams Smith.* In two volumes. Vol. I, 476 pages. Vol. II, 518 pages. Doubleday, Doran, and Co. $2.50 per volume.

The general remarks on Smith's *The Book of the Twelve Prophets* above may be applied here. It may be of interest to add Smith's interpretation of a few typical passages. In the inaugural vision (chap. 6) no attention is paid to the deeper significance of the *Ter Sanctus* and the references to this vision in the New Testament. In the seventh chapter, the Virgin is a "young woman of marriageable age." He adds: "It seems to the expositor next to impossible to dissociate so solemn an announcement by Yahweh to the house of David of the birth of a Child, so highly named, from that expectation of the coming of a glorious Prince which was current in this royal family since the days of its founder," in modification of the plain New Testament fulfilment. In chap. 9 he denies the validity of referring the names of the promised Messiah directly to Christ. Significantly, however, he has not changed his mind in regard to the Isaian authorship of this passage. In Is. 53 the Servant of Yahweh has an interesting history. Smith believes that at first it is referred to the Jewish nation, Israel as a whole, the people in mass and bulk, but that later on the terms apply to some "indefinite portion of the nation — indefinite in quantity, but most marked in character." Finally, and especially in chap. 53, Smith believes that there are very strong reasons "to suppose that the portrait of an individual is not intended." Yet strangely, while he admits "that only Christ fulfilled chap. 53" he is not willing to concede that the chapter was a direct prophecy. W. A. M.

The Religion of the Semites. By *W. Robertson Smith.* 718 pages. Revised and enlarged by *S. A. Cook.* The Macmillan Company, New York. 1927. $3.75.

This is the third edition of this classic of comparative religion as interpreted by higher criticism, and for the pastor who wishes to keep abreast of modern critical thought it is by far the best edition, since it contains almost 200 pages of additional notes by Stanley A. Cook, the noted British Semitist and epigraphist. These notes, while not always in harmony with the text by Smith, contain a concise review of higher critical

opinion, especially as developed since the appearance of the second edition in 1894.

Our readers will perhaps know that Robertson Smith, whom Sir James Fraser in his introduction to his extravagances *Folklore in the Old Testament* calls the founder of "the Cambridge tradition of comparative religion" and who assumed in England a position parallel in some respects to that of Wellhausen in Germany, is best known because of the theses which he propounds in this volume. Of these, with a possibility of the exception of his claims in regard to primitive totemism and the alleged evidences for this in the Old Testament, Smith's theory of Semitic sacrifice as a "sacral communion" is the best known single hypothesis of the many that are propounded in this volume on primitive Semitic religion. According to this, early Semitic sacrifices were not piacular or vicarious, but were expressions of a sacramental covenant. Originally, it is asserted, sacrifices were accompanied by feasts, in which the worshiper and his family or friends participated. Since these feasts were celebrated before Jehovah, the theory is established that this festal communion, in which Jehovah receives the blood and the worshipers eat the meat, is a pledge and covenant of friendship between Jehovah and the sacrificers, just as such eating among men is regarded in much the same way.

This famous theory is open to obvious objections, which are acknowledged by scholars of higher critical conviction. Thus Prof. George Foote Moore concedes in the *Encyclopaedia Biblica:* "It must be admitted, however, that this conception of the nature and efficacy of sacrifice is nowhere distinctly expressed in the Old Testament," and Bernhard Stade in his *Biblische Theologie des Alten Testaments* brings these two decisive objections to Smith's claim that through the common consumption of the flesh and blood of the sacrificial animal a communion with God is established: 1. Not all sacrifices featured the sacrificial meal. 2. In other sacrifices the sacrificial meal was only an incidental part of the ritual.

As far as the Old Testament record is concerned, the purpose and the conception of sacrifice were varied, but in no case is there anything that approaches Smith's theorization. His claim that the element of atonement by the shedding of sacrificial blood is a late development is not borne out by the facts of the Old Testament or of any aspect of primitive Semitic religion which archeology presents to us. Samuel Ives Curtiss's observation that Semitic peoples to-day regard sacrifice as vicarious cannot be swept away by the assertion that this is late, especially when Assyrian records antedating by long centuries any sources we have in regard to Semitic origins, most clearly emphasize this piacular element. W. A. M.

An Anthology of Recent Philosophy. Selections for Beginners from the Writings of the Greatest Twentieth-Century Philosophers. With biographical sketches, analyses and questions for discussion. Compiled by *Daniel Sommer Robinson, Ph. D.*, Professor of Philosophy, Miami University. 662 pages. $3.50. (Thomas Y. Crowell Company, New York.) Order from Concordia Publishing House, St. Louis.

The tremendous sale of Durant's *Story of Philosophy* proves abundantly that the interest of scholars to-day in metaphysics is not declining,

but is rather on the increase. If the subject is not studied more than it actually is, it is largely because of the lack of appropriate text-books that introduce the general reading public into this difficult, but absorbing science. Professor Robinson, himself an instructor of philosophy in a noted American university, has therefore earned the lasting gratitude of all who are interested in philosophy by publishing this timely and well-prepared volume. The book is divided into five parts, which treat, respectively, the following subjects: Orientation, Idealism, Realism, Pragmatism, and Other Types of Philosophy, prevalent to-day. Each part is again divided into chapters, composed of excerpts from modern philosophers of prominence, designed to lead the student step by step to a deeper appreciation of the various philosophical problems. Thus under, Part One, "Orientation," the learned author offers four chapters: 1. The Nature and Value of Philosophy; 2. What Philosophy Is and Says; 3. The Rôle of Philosophy in the History of Civilization; 4. The Chief Divisions and Problems of Philosophy. The first chapter, again, offers three excerpts: 1. Philosophy and Temperament, by Wm. James; 2. Is Philosophy Dead? by Will Durant; 3. The Vision of Thales, by John Laird. This arrangement is followed throughout the book, so that the student enters upon the difficult field by easy steps. Each excerpt is preceded by an *analysis*, which points out the main thoughts and enables the student to read the essay with profit. At the end follow Questions for Special Discussion, which summarize the chief thoughts presented. The author himself suggests the following method of studying the selections: "First, let the student read the analysis and the excerpt simply for interest, without pondering over the details. Then let him study the selection with the idea of correlating each statement in the analysis with that part of the selection which it aims to summarize. After this careful study of the selection, under the guidance of the analysis, let the student go over it a third time to find answers to the questions at the end and to form his own opinions of what the author says." The questions have been selected with great care and are very helpful for review work. The book contains also a number of charts and diagrams, such as: A Conspectus of Contemporary Philosophy, Broad's Diagram of Propositions, etc. An Appendix of Biographical and Bibliographical Sketches is added to acquaint the student with the men who have written the selections and their most prominent works, while a Glossarial Index enables him to locate the various subjects treated with ease and without loss of time.

Here, then, we have a volume which evidently has grown out of the author's classroom experience. It is, in the reviewer's opinion, the best Introduction into Modern Philosophy on the market to-day. Since the author has restricted the excerpts to the literature of the last two decades, it is the only available anthology of philosophy composed of the writings of the greatest of recently deceased and living philosophers. We recommend the book cordially to all who are interested in recent philosophy, not only to beginners, but also to such as have read widely in philosophical literature. The selections are so well chosen that even the master in philosophy will profit by perusing them in the order here presented.

MUELLER.

THE RELIGION OF THE CHILD.

By Dr. P. E. Kretzmann.

Every one concerned with the religious instruction of children will find a great deal of food for thought in this new book of ten essays. This is a day in which our Church needs just such fundamental treatises as are contained in Dr. P. E. Kretzmann's *Religion of the Child,* a day in which all those responsible for the teaching of religion to children must thoroughly study the basic principles on which our system of education rests. A brief résumé of the ten essays follows.

Essay No. 1.

In this, the first, essay the author presents a summary of modern religious pedagogy. After citing the definitions and descriptions of religion as given by the various groups of educationists and showing the trend of thought which determines their courses and methods, he tests their theories in the light of the Bible.

Essay No. 2.

Sound Pedagogy as Opposed to Modern Religious Vagaries.

In the second essay the author takes up such features of Modernism as naturalistic philosophy, evolutionistic psychology, the modern views of the principle of worship, and the Modernists' notion of social theology. He also gives the reader the antidote to the poison which is now being broadcast.

Essay No. 3.

Lowering the Standards of Indoctrination.

The third essay summarizes the standards of indoctrination, deals with the tendency in our circles toward lowering these, and calls attention to the ways in which this tendency manifests itself.

Essay No. 4.

The Present Status of Parents' Rights.

This fourth essay is a calm and dispassionate study of the present-day tendency in the government of our country toward modification, curtailment, circumscription, and denial of the rights of the individual and of the parents. It points out the obligations that devolve upon those who would safeguard the endangered privileges.

Essay No. 5.

The Teacher as a Prime Factor.

In connection with this vital subject, Dr. Kretzmann discusses the teacher's consciousness of the divinity of his call, his love for children, his knowledge of teaching methods, and his preparation.

Essay No. 6.

Adequate Indoctrination of Adults.

This essay takes up another of the special problems the Lutheran Church is facing. The author points out that all questions pertaining to the subject are answered in the Word of God and discusses the relevant passages. He shows the practise which obtained in the Early Church, down through the centuries, and emphasizes the need of thoroughly indoctrinated members of the Lutheran Church.

THE RELIGION OF THE CHILD.

(Continued.)

Essay No. 7.

What about the Unmodified Question-and-Answer Method?

After defining and characterizing a number of the methods which have been in use in religious education, especially during the last two or three decades, such as the question-and-answer method, the story-telling method, the discussion method, the outline-talk method, the research method, and the so-called lecture method, the writer gives information and guidance to the history of past performances.

Essay No. 8.

Luther's Catechism, a Masterpiece of Religious Pedagogy.

Catechism training has been condemned by recent writers. Dr. Kretzmann analyzes the statements of those who are aligned against instruction by the catechetical method and shows that these critics reveal an amazing lack of information, not only concerning the fundamental demands of Holy Writ regarding the bringing up of children in the nurture and admonition of the Lord, but also with regard to religious pedagogy. He then proceeds to describe the Small Catechism of Dr. Martin Luther as a pedagogical masterpiece, on account of its clear objective, its contents, and its form and language.

Essay No. 9.

A Curriculum and a Course of Study for Religious Education.

Curriculum construction in the field of religion is now receiving much attention. Again the author demonstrates how naturalistic psychology and evolutionistic pedagogy have left their mark also on this phase of the work and then points the reader to the infallible source of all true pedagogical wisdom, both as to curriculum and course of study, — the Bible.

Essay No. 10.

Evaluating the Religious Program of a Christian School.

The first part of this essay proposes a basis for the presentation of subject-matter. The second section deals with directing the acquisition of subject-matter and memory activities; the third division tells how to stimulate individual and group study; the fourth concerns itself with the promotion of rational mechanics in Catechism and Bible study, while the last presents the natural goal and objective of the entire course in religious training, namely, the establishment of the connection between knowledge and life.

From this summary it is at once evident that any one who invests the purchase price of the book will receive ample material for thought and study.

List price, $1.00.

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